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THE PHILOSOPHICAL JOURNAL

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VOL. 37. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 22, 1900. 1429 Market-st. Between 10 & 11th-Sts. No. 38.

"No Cross, No Crown."

I sometimes think when life seems drear,
When gloom and darkness gather here,
When Hope's bright star forsakes my skies
And sorrow o'er my pathway lies,
It would be sweet, it would be best,
To fold my tired hands to rest;
But then, God sends an angel down,
Who whispers oft, "No Cross, no Crown!"

Last night I heard the river moan
With sad and melancholy tone;
I saw its waters glancing free
And dancing onward to the sea.
I would have plunged beneath its tide,
And on its friendly bosom died;
But then, God sent the angel down,
Who whispered still, "No Cross, no Crown!"

Then turned I from the river shore,
To seek the lonely world once more,
With aching heart and burning head,
To battle for a crust of bread;
But Hunger came who knew me well,
And fainting by the way I fell;
But still the angel fluttered down.
And, weeping, said, "No cross, no Crown!"

"No Cross, no Crown!" as standing there
The cross too heavy seemed to bear;
And for the crown—I could not see
That it was ever meant for me!
The words I could not understand,
Even while I clasped the angel's hand;
But still he looked with pity down,
And still he said, "No Cross, no Crown!"

Back to the world I turned again,
To count life's joys, to bear its pain!
But all the sweetness that it gave,
I followed, weeping, to the grave!
And from the cold and quiet sod,
I lifted my pale hands to God,
And saw the angel coming down,
And in his hands a golden crown!

Then did I laugh at earthly loss,
And, kneeling, lifted up the cross,
Though all that once made life seem sweet
Slept 'neath the lilies at my feet!
A radiance from the realms of light
Flashed for a moment on my sight;
'A still, small voice' came fluttering down;
The cross then had become a crown!

F. L. STANTON.

BORDERLAND

Mysterious Warnings.

A story, which has stood the proof of every test, comes from Murphysboro, Ill., and the mystery grows deeper day by day. At first little attention was paid to the persistent rumors of the mysterious happenings at the home of Mr. and Mrs. George Hilleary, 2004 Elm St., the popular solution being that some practical joker was at work. That theory, however, has long been exploded, and people have exhausted every plausible explanation of the daily occurrences.

It all began some three years ago, when members of the family began to notice that newspapers and periodicals had been torn in a peculiar way, parts of pages in the middle of the book, or paper, having disappeared. This occurred so often that all books and papers were locked up as soon as used to keep them out of the way of neighboring children, who, it was supposed, were the culprits. The matter was forgotten for the time being, but on looking over some books that had been kept in a locked trunk, Mrs. Hilleary was surprised and startled to see the same mutilation that had annoyed the family before. The books had not been cut with a knife, as the edges of the paper were rough, but the tear was even, as if the pages had been perforated.

The queer actions of the book-destroying fiend were not confined to the house, but seemed to follow the members of the family. At one time Miss Mayme was visiting friends at Carbondale. While there she played a great deal on the piano and also read a book or two. After her return home her friends discovered that every sheet of music that Miss Hilleary had used, and also the books she had read, were mutilated in the same unaccountable manner that had proved so annoying at the home here.



MADAME FLORENCE MONTAGUE.

[See Page 2.]

These strange happenings have been going on for three years, and the family, though very much annoyed, had become accustomed to it, and said very little outside the family about the matter. They scoffed at the theories of Spiritualists that the work was being done by departed members of the family or friends, although they could offer no explanation in contradiction.

Of late, however, the manifestations have assumed a decidedly different form, and the family has really become alarmed, and Mr. Hilleary decided to lock up every book and magazine securely in the book-case. Ruby, their second daughter, was assisting him in collecting the books, and in one of them she noticed the words, "Beware—Hasten," written upon the margin of one of the torn leaves. Interest of the family was immediately aroused, and a closer search made, and other words were discovered on the margins of leaves of several books, among the inscriptions being Bible references of Psalms xix., 11; Psalms xxxiii., 14; Luke, xxi., 21; Luke, xi., 43-44. All of these passages are warnings given to people of ancient times

The warning being given repeatedly to flee, Miss Mayme, the eldest daughter, wrote on a margin, "House or town?" closed the book, placed it in the book-case and locked the door. In a few minutes the book was removed to see, as Miss Hilleary laughingly said, "what had happened." To her surprise, the word "Town" appeared written beneath her question. Badly frightened, but determined to investigate further, the young lady wrote the question: "Should papa give up his position?" The answer, "No," was plainly visible a few moments later. These tests were made with the other members of the family, together with a reporter, in the room, and all eyes were fastened on the book-case as the answers were eagerly awaited. The question was asked: "Who is writing?" and in answer came the letters "M. H." The family is convinced that the spirit is that of Mrs. Hilleary's mother, Mrs. Mary Holman, who died 13 years ago.

The following weird conversation was carried on in the same way in the presence of witnesses whose testimony is unimpeachable:

"Is the danger to the immediate family?"

"Yes; go."

"Would the family be safe in Carbondale or within 50 miles?"

"No."

"Can the family safely defer moving for one month?"

"Yes."

A reporter wrote the question: "Why should the family move?" but no answer appeared.

One of the books that had been used more than any other to ask written questions and receive the mysterious replies, was found to be literally torn to pieces, the margins being torn away completely, yet no trace of the missing parts could be found, nor was there a particle of litter about the locked book-case, or the room. In the family Bible was a slip of paper used as a book-mark, and on this slip of paper was found the words, "Proverbs, i., 23; xxviii., and xxx., 33."

The writings are not in pencil or ink, but are of a dim yellow appearance, and fade out entirely in about 24 hours.

The Hilleary family is very popular in Murphysboro society, and are members of the M. E. Church. George Hilleary is an engineer on the Mobile and Ohio Railroad, and is a 32nd degree Mason. Miss Mayme, the eldest daughter, who seems to be the especial object of the mysterious communications, is a beautiful brunette, with lustrous brown eyes, and is a general favorite. She is so worked up over the strange warnings that her parents fear nervous prostration will result.—*Globe-Democrat.*

Spirit with Candle.

On the high plateau overlooking Meredith Bay, an arm of Lake Winnepesaukee, and standing well back from the main road leading from the village of Meredith to Centre Harbor, there stood, many years ago, one of the prettiest farmhouses in New Hampshire. It was owned, with a hundred or more acres of land, by an old lady who had inherited it from her husband. Unable to carry the place on, she sold it to a man who she claimed cheated her out of the purchase money. He occupied the place but a short time after her death, and then moved into a neighboring house for some unexplained reason. The farm remained idle for several years and then it was rented to a Mr. Thoroughgood.

It was not until some time after Mr. Thoroughgood had taken possession that he was made aware that his tenancy was a joint one. Returning one Winter evening with his wife from a call on a neighbor, they observed at the same moment that one of the chambers of their house seemed to be lighted, dimly at first, but growing brighter, until what appeared to be the figure of a woman robed in white, and carrying a lighted candle, passed by the window into a hall and on into another chamber, apparently open-

ing and closing the doors between.

As the phantom passed the window in the second room, it was seen to turn half around and look out, giving to Mr. and Mrs. Thoroughgood a view of the face and figure. Then the chamber became dark and nothing more was seen of the mysterious visitant at that time. The house was examined by the couple, but the doors and windows were found to be bolted and barred, just as they had been left, and nothing had apparently been disturbed.—*Ex.*

A Spirit's Confession.

An interesting story is told of a woman in Harlem who moved into a house which had been occupied for many years by a Mr. King.

She relates that she had no sooner crossed the threshold than she was accosted by a beautiful woman in a flowing gray robe, who begged permission to speak through her to her friends. Assent was given and the friends were named and invited to be present at a time agreed upon. When all were assembled they were directed by an invisible presence to kneel. This they did, when the spirit, through the mediumship of the woman, told the story of the tragedy.

The spirit, so she said, was the niece of the murderer, and she was an occupant of the house at the time the crime was committed. She discovered the blood stains on the door of the woodshed, and she told her uncle that she suspected he had murdered their guest, who had mysteriously disappeared. He secured her promise not to betray him, and he sought to destroy all evidences of the murder by hewing the telltale door into a thousand pieces. She had always kept the terrible secret. Although both had been dead for many years, they were chained to the scene of the crime, as was the governess, who had been the man's partner in guilt. The final release of the niece from the place was conditional on her making a public confession. This done, she would never be heard from again. And she never was.—*Sel.*

A Tragic Dream.

Our correspondent in Hungary, writes the editor of the *Echo du Merveilleux* (Paris), informs us that a considerable sensation has been excited at Groswardein, by a mysterious fact, of which the details are these:

A traveling hawker, named Marcus Rosenberg, set out to visit the various villages in the neighborhood. The night following his departure, his wife had a strange dream. She saw her husband attacked in a forest near Groswardein, clubbed and stripped of his valuables. After he had been put to death, she saw him burnt by the malefactors. Terrified by her dream, she awoke, sprang out of bed, called up her children, and told them of the calamity which had befallen their father.

On the morrow she set out for the forest, and it was not long before she found her husband's walking stick, as also some bones almost completely calcined. She is therefore convinced that her dream is true. The gendarmie, apprised of the fact, scoured the wood, and organized a search throughout the district, but they have nowhere found any trace of the missing man.—*Harbinger of Light.*

Mme. Florence Montague.

(SEE FIRST PAGE.)

In *Light*, of London, England, of Aug. 18, 1900, we find the following concerning the public work of Mme. Florence Montague, who is well known on this Coast as well as in Europe.

During the past six months there has been in London a lady whose remarkable psychic powers have been employed with highly satisfactory results. Early in March last a select company assembled in the parlors of Mrs. Bell Lewis, at 99 Gower St., to meet Madame Montague, a psychic from California. No one at that meeting seemed to know who she was or what she could do, although it afterwards transpired that she was an accredited representative of the National Spiritualist Association of America and also of the California State Association. But before the meeting was over she had made many friends and won the hearts of her hearers by her personal qualities and charm of manner, and by her wonderful gifts of speech and psychic discernment.

The "mysteries of mediumship" are many, indeed, but one of the most striking is the diversity of the phases of psychic susceptibility which are displayed by sensitives. While there are remarkable resemblances, and along general lines, similarities, in the powers possessed by different mediums, yet no two are alike; all have their especial peculiarities, or aptitudes, and this is eminently true in the case of Madame Montague. She is a speaker and a seer, an able advocate, and a psychometrist of exceptional penetration and intuitive perception.

In listening to Madame Montague one cannot fail to be struck by the wonderful fulness and freedom of her speech, the richness of imagery, the aptness in illustration, the readiness in response to questions, the fertility and variety in methods of symbolical mind-picturing, and the clearness and lucidity of statement given with such charm and grace of manner, pose, gesture, intonation, and elocution, that eye, ear and mind are simultaneously appealed to, and interest and attention are aroused and enchained throughout. Evolution, mental science, philosophy, symbolism, theology, mediumship, social questions, art, religion, physiology, physical science, psychic development, mythology, colors, music, morals, human progress—these, and hosts of allied subjects, are involved in the questions propounded to her; yet the replies which are given are such as indicate knowledge and comprehension on the part of the speaker, whoever it may be, that inspires the utterances.

In addition to the phenomenal powers that Madame Montague possesses as a speaker, she deals with *personal* questions, either written or unexpressed. Of course, the responses are mainly in general terms, which are well nigh incomprehensible to all but the inquirer, yet, to those seeking advice, guidance, or comfort, the answers are generally clear and appropriate. In giving psychometrical readings from articles handed up by the audience, Madame is, as a rule, successful in delineating the character and portraying the conditions and tendencies of the one to whom the object belongs, while at times her words are prophetic—her gift of *in*sight being accompanied by that of *fore*sight, so that while expatiating upon the principal incidents of the past and present experiences of the subject of her spiritual analysis, she frequently gives warnings and suggestions, and pictures of probable happenings which it is well for the recipient to heed and remember.

Madame Montague may be regarded as a representative of the new school of mediums. She believes in her own responsibility as a woman and a medium and in the divine possibilities of her own spirit. Like one of old, she would magnify her office, and seeks to live for it, to fit herself to be the intelligent co-worker with—not the mere tool of—the spirit people who use her as their representative. By the earnest study of the conditions requisite for development of body, mind and psychic sense, she endeavors to meet the friends who inspire her, at least half way on the Jacob's ladder of communion, and to enter into reciprocal and conscious fellowship with them on the thought plane, so that their inspirations may flow through her instrumentality to others freely, unobstructed by her personality, and yet without loss of consciousness upon her part.

She conducts a class for the development of mediumship along these lines, in which the members are expected to take an active part (not merely to sit, and sit, and let the spirits do all the work), and by systematic preparation and spiritual aspiration and cultivated receptivity prepare themselves to become lucid and capable instruments for the transmission of information and helpful influences from the other side.

Madame Montague also conducts a "circle" in which she is literally the center of attraction, for, seated upon a low chair with the sitters all around her, she yields to the influences which control her, and gives, as far as possible, something of personal interest to each one; description of spirit friend, message, advice, or helpful sympathy and encouragement. In all her work for human good it is but right to say that Madame is ably supported by her husband, who protects and assists her, and supplies that care and sympathy which such sensitives need to enable them to perform their arduous and trying duties. Spiritualists in London have undoubtedly been considerably benefited, and their numbers increased by the valuable services of Madame Montague, who has quietly gone on her way winning many friends, and at the same time serving the cause of Humanity and the Angels.

Mrs. Belle Lewis writes from London as follows concerning the work of Mme. Montague in that city during the past six months:

"I am happy to mention that Mme. Montague is equally successful with her work among all classes of society, from the highest to the lowest. Princesses and peeresses listen with delight to her words. Members of the first Theosophical Lodge in London come constantly to hear her; while she has also enthralled large audiences of the working classes, holding them spellbound by her wonderful replies to questions, both oral and mental, while her marvelous psychometry astonishes everyone; also as a clairvoyant, all agree that she has never been equalled."

A Smile may be bright when the heart is sad—the rainbow is beautiful in the air while beneath is the moaning of the sea.

Convention Resolutions.

The following resolutions were reported by the committee and adopted by the California State Convention in San Jose, Sept. 8, 1900:

SAN JOSE, CAL., Sept. 8, 1900.

The delegates to the fifth annnal convention representing the Spiritualists of California, do hereby reaffirm our allegiance to the truths enunciated in the Declaration of Principles adopted by this association and incorporated in our book of By-Laws. We also endorse the statement of principles adopted by the National Association. Believing that a life of rectitude is conducive to the greatest happiness, we exhort our people to observe the highest possible standard of morality, and to study and practice the best system of ethics known to our civilization. A knowledge of the science of right living will be found an invaluable aid in the work of the spiritualization of the gross material conditions of this plane of being, a work in which all true Spiritualists are engaged. We regard man as a mental or spiritual being, and his mental attitudes as of paramount importance, as our environments are largely the result of our habit of thought. It is our duty to guard well our thoughts, for "as a man thinketh, so is he."

The upward trend of the world's unfoldment is toward altruistic and fraternal co-operation, and away from selfishness and personal aggrandizement. All reformation must begin with the individual, but need not end there, and the present environment and economic conditions are but the reflection of the spiritual and moral character of collective humanity. The "way out" lies by way of spiritual education and the habit of thought and action.

Resolved, That every auxiliary society begin a missionary work among the children of this State by organizing Progressive Lyceums or Ethical Classes, that morality along the lines of integrity may be laid in youthful minds and a spiritual unfoldment prepared conducive to give them power to understand and unfold their psychic powers.

Resolved, That more and better music must become popular with Spiritualists; that it must be used more frequently in the spiritual services, and the words that are sung must be appropriate to bring harmonious vibrations, that mortals and immortals may feel and realize the bridge of harmony whereby two worlds are spanned.

Resolved, That we approve the action of the Sempervireus Club in their efforts to secure State or Government aid for the preservation of the Gigantic Redwoods of the Big Basin as a National Park.

Resolved, That spiritual societies hold meetings to investigate the phenomena of Spiritualism, that mind-reading, clairvoyance, telepathy, psychometry and trance states may be better understood, and scientific facts become the food of all investigators, thereby overcoming the necessity of crying fraud.

WHEREAS, The betterment of human conditions, including the abolition of involuntary poverty and the attainment of religious and political liberty should be the paramount object of all human endeavor; therefore be it

Resolved, That Spiritualists, while recognizing the value of such improved conditions as necessary to the growth of true spirituality, and the throwing wide open the "gates ajar," also believe that such betterment can never be accomplished by purely material means, but that it requires the union of the psychic and material forces to secure marked results.

PROCLAMATION.

To the Spiritualists and friends of progress in California. Greeting:

We, the organized Spiritualists of the State of California, in fifth annual convention assembled, in San Jose, Cal., on the 8th day of September, 1900, hereby declare it to be our purpose during the coming year to properly equip and maintain throughout the State an efficient corps of competent spiritual teachers, who shall present to the people of California the Phenomena and Philosophy of Modern Spiritualism.

Believing that through a dissemination of the truth of spirit existence, and a practical demonstration of the fact of intelligent communication between the physical and spiritual planes of being, the best interests of humanity will be conserved, we call upon Spiritualists and friends of truth, regardless of society affiliations or unimportant differences of opinion in matters of detail, to rally to the financial aid of this association in sums of money large or small, as they can afford. We make this appeal to their generosity, becaus under existing conditions, without ready money nothing can be accomplished.

Contributions may be given to any member of the Board of Directors, or to the office of the PHILOSOPHICAL JOURNAL, 1429 Market St., San Francisco. We hope for prompt and generous response.

To the National Spiritualists' Association of the United States and Canada, in Eighth Annual Convention assembled. Greeting:

We, the California State Spiritualists' Association, assembled in annual convention in San Jose, California, this 8th day of September, 1900, having been officially notified of an intention to change the Constitution of the N. S. A. to the end that biennial, instead of annual conventions shall be held in future, we as an auxiliary society having the best interests of the Cause at heart, believing that all conventions, congresses and assemblies of Spiritualists are worth infinitely more to the Cause than their cost in money, labor or time, do hereby respectfully protest against such change; and in a fraternal spirit would suggest that the tendency of legislation having for its ultimate object the greatest good to the greatest number, should be in the direction of more frequent meetings, and more abundant opportunities for the assembling of the people together; that the cause of truth and justice may be advanced, and the sum of human knowledge be increased.

M. S. NORTON
WM. VINTER
ALFRED CRIDGE } *Committee.*

ARCANA OF SPIRITUALISM, manual of Spiritual Science and Philosophy; by Hudson Tuttle, author of "The Arcana of Nature" and many other philosophical works. 320 pp., cloth, gilt. Price, $1.50. For sale at this office.

Buddhism and Christianity.

As there seems to be a want of information regarding some of the religions of the world, a comparison between two of the prominent faiths is proper. Buddhism is nearly 1,000 years older than Christianity, has many more adherents, and also has the commendable record of never having persecuted. The following are the commandments of that faith:

1. Not to destroy life.
2. Not to obtain another's property by unjust means.
3. Not to indulge the passions, so as to invade the legal or natural rights of other men.
4. Not to tell lies.
5. Not to partake of anything intoxicating.

Buddha said: "A man who foolishly does me wrong (or regards me as being or doing wrong), I will return to him the protection of my ungrudging love; the more evil goes from him, the more good shall go from me; the fragrance of these good actions always redounding to me, the harm of the slanderer's words returning to him."

It will be noted that the above embrace substantially the same declarations as taught by Christ, and also forbid the use of intoxicants, which is all important. In his interview with the young man, Christ said, on being addressed as "Good Master": "Why callest thou me good? There is none good but one, God; but if thou wouldst enter into life, keep the Commandments." In Christ's reply to the questioning lawyer he referred him to the keeping of the law as sufficient to save. He also repudiated sacrifice—said "He came not to call the righteous, but sinners, to repentance—the whole need no physician."

It is evident that the inhibition of intoxicants by the Buddhistic and Mohammedan faiths has and is doing a vast good in the world, and it is to be regretted that the Judean prophet did not also prohibit intoxicating beverages. It was the dictum of an eminent scholar who spent a lifetime in investigating the religions of the world, that they all taught "Do good, avoid evil." Perhaps the most compact and comprehensive creed is, "Love the good and be good." This would meet the commendation of the great religious teachers of all the ages and the eminent statesmen of the world, including Washington, Jefferson, Franklin, Grant and Lincoln.

QUAKER.

The Best Conditions.

At a seance with Mrs. Piper, I asked Miss Field: "What do you see in my room?"

"Well, dear, when I am actually in your room, I see your spiritual body and the material body also, yet the material is much the darker of the two, and yet I see them both, and the material looks like the outline of a portrait."

"Can you see my gown, for instance, its color, or general effect?"

"Yes, at times, but not always."

"Would it depend on my state of mind whether you saw it more or less clearly?"

"Not specially that, dear, but on all other conditions."

"Is there anything I can do to make the conditions better for you to be near me?"

"Yes, when your thoughts are with or upon me, so to speak, and when you are in specially rested condition, I come more easily."—*Lilian Whiting.*

Transition of Mrs. Burgess.

Mrs. Elizabeth L. Burgess, wife of Wm. Burgess, well known in San Francisco as well as other portions of the Union, passed to spirit-life on Aug. 30, 1900, at the Industrial School, Carlisle, Pa., after an illness of several weeks, the result of a breaking down of the physical system.

She was born in Bucks county in 1825. In 1846 she was united in marriage with William Burgess, of the same place, who, with six children, five sons and one daughter, survive her.

Hers was an active life. During their labors among the Indians she served as principal of the Pawnee Manual Labor School and as field matron for the Pawnees for four years, and they moved with the tribe from Nebraska to their allotted reservation in Indian Territory, in 1875, meeting with many hardships and deprivations.

In 1851 they went to Millville, Pa., since which time their names have been very closely and pleasantly associated, with the educational interests especially, of that neighborhood. From Greenwood Seminary, of which they were the founders, have gone out many men and women grateful for the equipment received from their personal instruction. The large attendance and numerous letters from absent ones read at the reunion of teachers, students and friends at the Seminary in 1897, on the return of Mr. and Mrs. Burgess from California, gave evidence of the esteem in which they were held.

Although she was one of the veterans in allottment of years, in heart and spirit she was yet young, and her earnest, witty, helpful remarks and participation will be much missed in various organizations she was wont to attend.

"Cheiro" Decorated.—We are informed by a reliable correspondent that a prediction of the recent attempt to assassinate the Shah was given by "Cheiro," the celebrated palmist, to an important member of his Court about a week before the event happened. The Grand Vizier of the Shah the next day introduced "Cheiro" to the Shah at the Palais des Souverains, when the Shah conferred upon him the decoration of the Lion and the Sun of Persia, which decoration (the green ribbon of Persia) Cheiro has now the pleasure of wearing.—*Light, London, England.*

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, $1.00; with the JOURNAL one year, $1.50.

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Enumerated below hold Certificates of Endorsement or Protection from the State Spiritualists' Association:

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

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For other mediums see page 5.

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Some of those who have received this book write as follows:

"The Secret of Life, or Harmonic Vibrations," is a work that should be a text-book in every school. Every family should possess it as a stepping-stone from darkness and superstition to the higher light.—PROF. CHADWICK, 27 Pine St., Chicago, Ills.

I have read and studied "The Secret of Life" and find it invaluable. I believe it to be the finest I ever saw.—MRS. J. C BATSLORF, Grand Rapids, Mich.

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California State Spiritualists' Association.

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1429 Market St. San Francisco, Cal.
Between 10th and 11th Streets.

THOMAS G. NEWMAN,
EDITOR AND PUBLISHER,
Assisted by an Able Corps of Special Contributors.

☞ The Editor must *not* be held responsible for opinions expressed in the communications of correspondents.

☞ No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

☞ Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

☞ Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

☞ This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, SEPTEMBER 22, 1900.

Know the Lord.—What a multitude of people there are who are seeking to "know the Lord," when they do not even know themselves. When we cultivate the good within ourselves, the divine power will manifest in our countenances, and we will be able to "recognize the Lord" in every one we meet.

The Galveston Horror has shocked the world, and is, indeed, a great calamity; but it is from these awful experiences that we learn wisdom. A great lesson in charity and human brotherhood may be learned from this and kindred disasters. The lower strata of society is penetrated, and the necessity for missionary work at our own doors is made apparent.

Environment is largely the result of a habit of thought. Whatsoever a man soweth in the mental realm, that also shall he reap in the material. If you are hampered by your surroundings, and continue to bemoan your unhappy lot, you will but increase the burden of environment and fasten the bonds more tightly about you. We are joint heirs to the universe and have a right to our inheritance. Let us assert ourselves.

Some Exchanges who are so progressive and up-to-date that they call us "spiritists" and are ever anxious to lead us into the right path, might perhaps receive a shock to their egotism if they were to discover that they are still sending their paper to the address from which we moved three years ago. Floating in the metaphysical atmosphere is all right, but it is necessary to touch gravel occasionally to take material observations and get your bearings.

Some Discouragements.

A private correspondent who has just begun the investigation of Spiritualism, sojourning at present in the interior, spending the Summer months, took along some Spiritualist periodicals for study and entertainment. After a month's absence a communication was received, from which the following is an extract:

I find confronting me everywhere these sentiments: "We do not know, and cannot know, that our own can come to us. They may be personated every time by other spirits." I am reading some articles by Charles Dawbarn, and according to him, "there never has been much satisfaction obtained through communication with spirits," owing to changing vibrations. He says that the spirits, in most cases, are not able to see and know what we do any more clearly than a sensative can know what is going on in the spirit-world. This is very disheartening to those who have their all on the "other side."

And yet most of the Spiritualist papers and magazines of the world are vying with one another for the privilege of publishing these and similar articles, which, under the guise of scientific verbiage, are slowly but surely undermining and destroying the work of more than half a century. Truth cannot be destroyed, but it can be "crushed to earth" by secret enemies, and approximately "the eternal years of God" may be required for it to rise again.

The Spiritualist papers which publish every discouraging article which gives promise of sensation, without regard to the harm they may do to investigators, are the ones who are constantly lamenting the lack of progress in our work, and suggesting "phenomena" as the cause. They are those who hint at the possible dissolution of our organization, and our absorption by the liberal Christian churches. A careful scrutiny of the columns of the sensational Spiritualist periodicals will reveal the real cause of the apparent inertia in our ranks. The need of the hour is some fearless soul who dares to tell the truth "though the heavens fall," to lead our people out of bondage. The time is ripe and the man will be forthcoming when the opportunity offers.

Faith is an essential factor in the attainment of happiness; but what we have faith in makes all the difference. A man may have faith in the prince of darkness, in a false conception of Deity, and in all the negations of life. Such a faith is not good, but evil—is in itself a negation. True faith is optimistic, and through it we see "sermons in stones, tongues in trees, books in the running brook, and good in everything." We have faith in humanity; we know that the problems which confront us to-day will be solved, and we know that other problems will then present themselves for solution.

To lift burdens to-day which we could not lift yesterday, and then go on in search of other burdens which we cannot lift, is a manifestation of faith which indicates our confidence in the ultimate triumph of man's indomitable will over the vicissitudes of life. Let us have faith in good.

Are They Spiritualists?

It is getting to be quite the fashion to gain access to Spiritualist platforms and the columns of the spiritual press, and then abuse the privilege by launching into a tirade of abuse of Spiritualists and Spiritualism. We think that the time has come to call a halt. Lyman C. Howe, writing in the *Progressive Thinker*, gives a well-deserved lashing to one of these, who is said to have progressed so far in psychic development as to forget the common courtesies of life. He cites the following case:

At the Briggs Park Camp, Grand Rapids, Mich., Aug. 19, Mrs. May Cecil Lincoln delivered a brilliant lecture. She emphasized the statement that she is a Spiritualist, and has always been one; was born a Spiritualist; but she charged Spiritualists with being selfish and unprogressive! Why? Because many of them were adverse to the acceptance of new ideas—such as reincarnation and the assumptions of Theosophists.

She held that mediumship is an inferior attainment, and should be subordinated to the higher discipline of the "psychic." She claims to have advanced from medium to psychic, which she insists is distinct and superior. She narrows the definition of medium down to that of an agent or transmitter of messages.

Mrs. Lincoln claimed to know, by some psychic processes, superior to mediumship (?) that there are yet seven years of probation, during which mediums may quietly pursue their calling, and—if they will—improve themselves, and become "psychics," occupying a table-land of spiritual exhaltation that will be a protection against all the evils, obsessions, insanity, and lower world horrors that beset the lives of mediums.

But after 1907, mediums are to pass through (or into) a fiery furnace. They are to suffer the most excruciating tortures and soul-harrowing conflicts with obsessing demons, and insane marauders from the lower world of spiritual darkness and disorder.

What is Spiritualism?—An answer to this question from many sources may help to fix in the mind a clear conception of what Spiritualism is to you. A. Jones, writing for the *Light of Truth*, says:

Spiritualism is the demonstration of an after-life, by means of communications between persons in this world and the spirits of those who are called dead.

What do Spirits Teach?—This question is often asked, followed by the assertion that "returning spirits never communicated anything of value to the world." But these positivists, when questioned, are forced to admit that they have never read any of the teachings of spirits except that published by the enemies of the spiritual hypothesis in a disposition of ridicule and intolerance. If our enemies were honest they would soon be convinced. But "Ephraim is joined to his idols."

What it Does.—A correspondent of one of our exchanges answers the question so often asked, "What does Spiritualism do for the world?"

Spiritualism blesses all who apply its divine truths to their daily lives. It helps to make men and women more considerate of one another's feelings. It leads mankind away from error and temptation, and places ideals of a sublime order before the minds of all thinking people. It stands for morality, sobriety, justice, equality, fraternity and universal good will among men.

The Same Quality.—What can there be in the quality of goodness possessed by the Christian that is in any manner superior to that possessed by the Spiritualist or the Jew? The church standard of right living is attained and surpassed by multitudes of people who do not accept the vicarious atonement, or the doctrine of the forgiveness of sin. Yet because they do not wear the label of Christianity, they are doomed to eternal damnation. We will take the chances.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE RAINBOW BRIDGE and Other Poems, by Adeline W. Wildes, M. D., 283 Dudley St., Boston, Mass. 14 pp., paper. Price, 15 cents.

There are eight really good poems and two invocations. The titles are: "A Vision," "Love," "Do we Know Each Other Here?" "Hope," "To H. D. C.," "In Memoriam" and "The Fiftieth Anniversary of Modern Spiritualism."

DEATH DEFEATED, by Dr. J. M. Peebles. Price, $1.00. For sale at this office.

The second edition of the book, "Death Defeated, or the Psychic Secret of How to Keep Young," has just appeared on fine cream-colored paper, revised and enlarged with Dr. Peebles' famous 15 commandments—Moses had but ten.

This volume, going to the foundation of things, treats of heredity, conception, generation, marriage, divorce, health, hygiene, vegetarianism, the foods of Pythagoras, Herodotus, Hesiod, Homer, Shelley, Graham, Thoreau and others, as well as revealing the secret of how to keep young. The press (secular, religious and spiritual) of one accord sound the praises of this all-important book.

The *Banner of Light* in reviewing it said: "This volume of the venerable, youthful 'Spiritual Pilgrim' is rich in facts, in historical references, and gives no end of valuable information upon psychic subjects.

It is written in the author's usually clear, concise style, attracting the reader by its logic, its solid arguments and sometimes startling statements.

"Dr. Peebles had a message to give to the world, and he has given it in the happiest possible manner, thus adding another star to his literary sky. The book is incisive, outspoken, helpful, hopeful and soulful."

☞ "The Lane That Had no Turning," a story by Mr. Gilbert Parker, will commence in the *Saturday Evening Post* of Sept. 29 and be continued through five numbers. The leading characters are Madelinette, a famous singer, and her husband, Seignior of Pontiac, for whom she dares all and risks all. The story gains interest as it progresses, and concludes with a striking and wholly unexpected finale.

☞ *Health Culture* for September is a practical hygienic journal, opening with a paper on "Curing by Suggestion" by W. R. C. Latson, M. D. It is issued monthly at $1 a year or 10 cents a number. Address Health Culture, 503 Fifth Ave., New York.

☞ *The Kneipp Water Cure Monthly.* A magazine devoted to natural methods of cure. Benedict Lust, editor, 111 East 59th St., New York. $1.00 a year; single copies, 10 cents. The methods advocated by this new journal are a very decided improvement on the drugging process which the world's people have so long endured. It has entered upon a large field of usefulness.

☞ *Magnet*, an 8-page monthly "intended to entertain the spiritual household." M. A. Jantzen, editor, Rockaway Ave., Brooklyn, N. Y. One of the leading articles for September is, "Spiritualism—What is it?" 30 cents a year.

☞ *The Suggester and Thinker* for September is at hand. Upon the title-page is a portrait of W. T. Stead. Henry Harrison Brown of San Jose, Cal., contributes a good article on "Prophecy." In all its twelve departments devoted to the study of the occult sciences, may be found carefully-prepared interesting articles by the leading thinkers of our day. Dr. Robert Sheerin, editor, Columbus, Ohio. Subscription, $1.00 a year; single copies, 10 cents.

☞ *The Humanitarian* for September has for a frontispiece a portrait of Miss Agnes Giberne, who writes understandingly and interestingly of some recent Astronomical Discoveries;" an exceedingly interesting interview with Beatrice Harradan by Sarah A. Tooley. The editorials are always good. Victoria Woodhull-Martin, editor, No. 3 Henrietta St., Covent Garden, London, Eng. Monthly. 10 cents a copy.

☞ *The Occult and Biological Journal*, Applegate, Cal., is devoted to the investigation of the relative and intrinsic values of the Oriental and Christian religions, to the exposition of Solar, Astrological and Organic Biology, and the Esoteric Sciences, in their relation to physical health and strength, intellectual development, and unfoldment of the soul and spiritual powers. H. E. Butler, editor. 15c. $1.50 a year.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

Mrs. Maxwell-Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve.

Spirit Chemistry. Remedies cure all diseases. Send 2-cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, 204 McAllister St., San Francisco, Calif.

Professors A. D. & M. B. Donadson, Magnetic Healers. Every known disease cured without medicine or surgery. 15 Powell St. 9 to 12, 1 to 5.

Mrs. Carrie E. Eves. Psycho-magnetic treatment and Turkish bath. Office hours: 1 to 6 p.m. 438 Washington St., Stockton, Calif.

Golden Rule Circle. Dr. W. P. Haworth, Pres. Electric, Magnetic and Mental treatments and readings. 1241 Broadway, Oakland, Cal. Phone 2204 Black.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. M. M. E. Maxwell, spiritual healer and test medium. Readings daily, 1 to 5 p.m. Circles Tuesday and Thursday. 1238 Howard.

Mrs. Melissa Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 1382 Market, rm. 27

Sol Palinbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mary E. Sellen, Magnetic & Mental Healer & Teacher, 1214 Masonic Temple, Chicago, Ill. Inventor of the Natural Magnetic Belt.

C. Mayo-Steers, 112½ Oak-st., S. F. Trance Medium. Readings, $1.00. Tel. Howard 527.

Mrs. E. R. H. Stoddard, 278 Ninth St. Circles Tues. 8 p.m., Thurs. 2 p.m., 25c. Readings $1.

Mrs. C. F. Waltham, 619 McAllister St., S. F. Spiritual healer. Eucalyptus vapor baths.

For further list of mediums, see page 3.

The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. 1s.6d. per year (40c) post free. Florence House, 26 Osnabaugh street, Euston-road, London, N. W. England.

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Duality of Truth, or the Occult Forces of Nature, by Henry Wagner, M. D. Price, $1.00; postage, 10 cts. For sale at this office.

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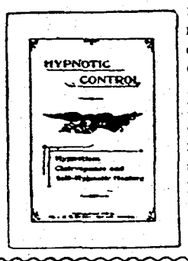


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QUESTIONINGS.

Yes, we see dimly and our light is broken
By shadows dark and chill as night itself.
Much that we love to hear remains unspoken,
And men are lost in vain pursuit of wealth.

Day follows day, and still the Master's hammer
Rings out the blows upon our crumbling clay;
And it is night, and vainly oft we clamor,
Or sullen stumble on our darkling way.

Friend follows friend into the great Eternal,
Across the gulf which mortal men so dread,
And we remain, to enter in our journal
Their passing and the annals of the dead.

What is beyond us where our steps are wending?
Will there be welcome when ourselves pass on
Into the great unknown, the vast unending?
Behind us tears, before us joyous song.

We cannot tell the purpose of Existence;
We do not see the purging of the dross.
We only know how futile is resistance;
We only feel in each affliction loss.

It is not for our finite understanding
To solve the problem of the end of all;
So steer we that we make the final landing,
Where light awaits us and where burdens fall.

What is beyond us in that glad awaking?
We do not know, nor if the journey ends.
It is enough that with the morning breaking
We find ourselves again among our friends.

V. S.

VOICE OF THE PEOPLE

☞ The Editor is not responsible for the opinions of correspondents.

Camp at Summerland, Cal.

TO THE EDITOR:

The annual camp-meeting of the Summerland Spiritualist Association opened on Sunday, Aug. 26, and closed on Sept. 2. It was held in Liberty Hall, Summerland, Santa Barbara county. Speakers were Prof. J. S. Loveland, an able, scholarly and scientific lecturer; Mrs. E. R. Nickless, who gave some excellent lectures and tests, and Mr. Allen Franklin Brown, National Organizer and missionary, who is an inspirational speaker of great ability, giving excellent psychometric readings at the close of his lectures.

Each morning hour was devoted to conference meetings, in which G. D. Parsons and David Davis, indefatigable workers, were ably assisted by others. These meetings always prove a means of education in spiritual truths. There is necessarily much hard labor falling upon a few, but they worked faithfully and were rewarded by a series of meetings that were well attended by a steadily increasing audience, and the lectures have greatly helped the Cause in this vicinity.

Among those from a distance was our friend and co-worker, Mrs. M. E. Coleman of Oakland, Cal., who gave valuable assistance in our music. We are now planning to hold a two-weeks' camp-meeting next year.

MRS. M. A. SPRING, *Pres.*
Montecito, Santa Barbara Co., Cal.

THE OUTLINE OF BUDDHISM, by Skesaburo Nagao. 67 pp., paper. San Francisco Buddhist Mission, 807 Polk St. Price, 15 cents.

PRACTICAL HAND-READING, by Larsen, the Palmist. 150 pages. Price reduced to 60c, in cloth; paper covers, 30c. For sale at this office.

Dr. A. L. Foreman of Stockton, Cal., called at this office last week. He is a staunch Spiritualist, as well as a successful physician.

On the Heights of Himalay, by A. Van der Naillen. 272 pp., beautifully illustrated. $1.25. For sale at this office.

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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Oakland Psychical Society—Woodman's Hall.—Mrs. R. S. Lillie addressed an appreciative audience at 11 a.m. last Sunday. At 3 p.m. Prof. Thaddeus S. Fritz, superintendent of the "Forward Movement," gave an interesting talk on "Correlated Development of the Psychical, Mental and Spiritual Life." At 8 p.m. Mrs. Annie Gillespie was welcomed by her Oakland friends, after nearly four months' absence in Los Angeles, where she had phenomenal success in her work. Friends of advanced thought should support by their presence and financial aid, that we may keep her in Oakland. W.

Mrs. Lillie's Meeting in Golden Gate Hall on last Sunday was the first of a series which will be held in that place. The subject of the lecture by Mrs. Lillie was, "The New Thought of Immortality," suggested by a sermon by the Rev. Heber Newton on the same subject. The musical part of the program was conducted by Mr. J. T. Lillie, assisted by Mrs. Sadie Cooke. These meetings will be continued every Sunday evening.

Dr. Louis Schlesinger has been engaged by a Spiritualist Society to go to Paris, France, for a year, and expects to leave Boston on Dec. 4 for that purpose. The Society provides him with a furnished house in a fashionable locality, and pays all the expenses of the trip. Its members are in close touch with the President of the French Republic and high officials, among whom it is expected the Doctor will create a great interest in the phenomena of Spiritualism. He is accompanied by his two sons and a daughter-in-law, who will make pleasant home surroundings for him.

Rev. Dr. Wild of Los Angeles is going on a trip around the world. He is a liberal-minded man and a reader of the JOURNAL, and writes as follows: "For some time I have been taking the PHILOSOPHICAL JOURNAL. I take several other spiritualistic papers, but this I say without hesitation—yours, I think, is at once the most liberal, fair and instructive."

The Mediums' Protective Association, at their regular monthly Board meeting Sept. 15, made their usual annual donation to the National Spiritualist Association and $5.00 to the delegate fund, to help pay the expenses of California's delegate to the National Convention in Cleveland, Ohio, which meets on Oct. 16. The money has been paid to the State Secretary.

Mme. Young's Meeting in Oriental Hall was addressed last Sunday evening by Mrs. Sarah Seal on "Purification." The music by Prof. Young continues to be an attraction, and the spirit messages through the mediumship of Mme. Young seemed to be more remarkable than usual. The hall was well filled.

Dr. Hall's Meeting last Sunday afternoon discussed "Effort." The thought expressed showed a decided upward trend. The music by Miss Lee was appreciated, and the response to a collection for the Galveston relief fund was generous.

Harry Gaze delivered a lecture in Occidental Hall last Sunday evening on "How to Live Forever." Mr. Gaze is the author of a pamphlet entitled, "The Science of Physical Immortality."

Mission Lyceum.—This association will give an Apron and Necktie entertainment on Saturday evening, Sept. 29, at the Mission Opera Hall, between 17th and 18th Sts. A good program, followed with dancing.

Hermetic Brotherhood.—The well-filled parlors of 509 Van Ness Ave. last Thursday evening attested by their frequent applause of the program of the open meeting, their enjoyment. This social meeting was supplied with music by Mrs. Rogers, Mrs. Weld, Mrs. Hayes and Master Hayes, an original poem by J. P. Bean, and papers by Mrs. Hayes, Mrs. Titcomb and C. A. Rogers, an address by Dr. Phelon, and character sketches by Jean Durell. The topic for Thursday, Sept. 20, will be "Fear."

Mrs. F. A. Logan has recovered her health sufficiently to attend the Spiritualist camp-meeting at Sycamore Grove, Los Angeles, Cal., and will take subscriptions for the PHILOSOPHICAL JOURNAL. She writes happily and sends best wishes for all her spiritual friends who have so valiantly remained by her in her spiritual work in San Francisco and Oakland.

Dr. Julian MacRae was suddenly called to Boston, Sept. 11, on important business. He went by the way of Los Angeles over the Southern route to the East.

The Union Spiritual Society of Oakland met on Sept. 12 at 856½ Isabella St., and those present were pleased to listen to reports of some of the society's delegates to the State Spiritual Convention in San Jose. The election of Mr. Thos. Ellis, their vice-president, to a directorship in the State Association was very pleasing to the whole society. Mrs. Stewart and Dr. Palinbaum gave tests and everyone in the audience received some token of recognition from the angel world. DR. ASTOR, *Sec.*

A Grand Entertainment and dance, with refreshments, will be given under the auspices of the newly-elected Board of Directors of the State Association, at Crystal Hall, 909 Market St., on Tuesday evening, Oct. 2, to raise money to send a delegate to the National Convention in Cleveland, Ohio. The arrangements for the program will be made by Mrs. Cole and Mr. and Mrs. Lillie, and an enjoyable time is assured. The price of admission will be 25 cents. Tickets may be procured at this office.

Mrs. Meyer's Meeting in Friendship Hall last Sunday evening was addressed by Mrs. Darmes, Mr. Wilson and Mrs. Meyer. These meetings are well attended and considerable interest is manifested.

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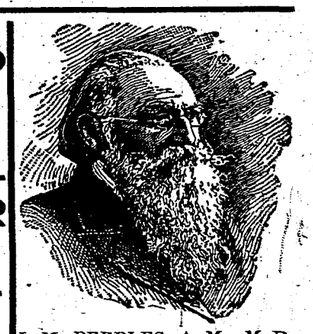
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